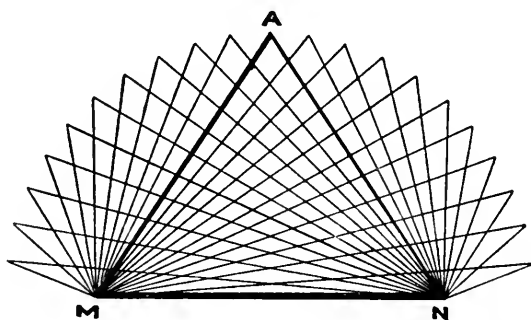


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

JULY, 1925

Volume I

Number 3

THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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THE GREAT WORK IN AMERICA

INSANITY

ITS DIAGNOSIS AND CURE

The purpose and intent of the following disquisition are:

1. To give to the readers of this magazine certain definite and scientific knowledge, from the Great School, not generally known to the world at large, not recognized by the medical profession, and in nowise made use of for the benefit of humanity.

2. To put into the hands of each and every intelligent reader some of the methods of applying the knowledge in such manner as to demonstrate its scientific exactness.

3. To make it possible for even the lay student of psychology to render vital service to many of their unfortunate fellows who, otherwise, would inevitably end their earthly days in the madhouse.

Before I proceed, let me make clear the fact that I am not—proximately nor remotely—challenging the knowledge, or the good faith, or the fair intentions of the medical profession. On the other hand, I desire to express my profound respect for the progressive spirits that are today leading in the grand pageant of empirical endeavor to make the profession entirely worthy of the confidence and patronage of sick and suffering humanity.

There is no body of men on earth today in position to serve humanity so vitally, so directly, so intimately and so personally as the physician—granting that he has the knowledge to give, the wisdom to give it when, where and how it should be given.

and the altruistic spirit necessary to impel him to do so with a righteous motive and intention.

The door of every home in the land is open to him. Whenever he knocks for admittance he is welcomed almost as if he were a messenger and agent of the Great Universal Intelligence—God Himself. He has no barriers of suspicion or distrust to remove or overcome. He walks straight into the confidence and affectionate friendship of his patient. He speaks with an authority that carries conviction to the individual Soul. Whatever messages he brings are accepted as life-giving water is accepted by the traveler upon the desert—whose canteen is empty and whose tongue is parched with thirst. He does not question nor doubt. He just opens his mouth and *drinks*.

Think what it would mean to the world of thirsty and dying souls, therefore, if the physician were really and truly in possession of the "Waters of Eternal LIFE" and able to supply each "Soul that thirsteth", the proper measure of Life's Vital Essence.

The term "*Insanity*" is employed to indicate any and all characters of "mental unsoundness", or "derangements of the mind".

Medical science, on the basis of its distinct manifestations, defines something over twenty different forms of insanity.

The four principal types are designated as *melancholia*, *mania*, *delusional insanity* and *dementia*.

From the standpoint of causation, insanity, as considered by the medical profession, may be classified under just two general heads, viz.:

1. That arising from known physical causes—such as *Anemic*, *Arthritic*, *Congenital*, etc.

2. That arising from other than purely physical causes—such as *Emotional*, *Communicated*, *Epidemic*, *Perceptual*, etc.

Of this second general classification, a considerable percentage are not *insane*—in any true sense of the word; because there is no real "mental unsoundness", nor "derangement of the mind".

Medical science, however, classifies them as insane, and enters them under their sub-class of "*perceptual*" insanity—

because, from their viewpoint, they are "*marked by illusions and hallucinations*".

The "*illusions and hallucinations*", upon which the physician justifies himself in his verdict of "*insane*"—in this class of cases—usually consist in the statements of the patient that he sees people (who are invisible to the physician) and hears voices (that the physician cannot hear) and holds conversations with people who are not visible to the physical sense of sight.

From the viewpoint of medical science he is entirely justified, because he has followed the line of diagnosis approved by medical schools the world over. Indeed, any other verdict would only serve to expose *him* to a similar verdict at the hands of his fellow physicians. We must, therefore, not condemn the physician for his diagnosis.

Nevertheless, in a very large percentage of such cases of "*perceptual*" insanity, the physician is mistaken.

It does not follow, however, that he is *always* mistaken. This is because there is a limited number of cases of so-called *perceptual* insanity, wherein the patient is subject to *real* illusions and hallucinations. Wherever this occurs, the verdict of *insanity* is entirely correct.

This fact, however, but emphasizes the vital importance of a correct *diagnosis* in all cases "*marked by illusions and hallucinations*".

DIAGNOSIS

I am not so egotistical as to believe that the medical fraternity will be influenced, to any considerable extent, by anything I shall say upon the subject. That would be expecting too much. Hence, let it be clearly understood that my purpose is to interest, perchance to serve, those who are not bound by the ethics or conventions of the medical profession. If, however, there be those among the medical fraternity who have gone beyond the purely "materialistic" limitations of their several schools, such physicians will not be offended nor shocked by so unorthodox a presentation of the subject as that which follows.

On the other hand, they may even find herein subject matter for careful thought and serious consideration.

The world is rapidly coming to a realization of the fact that human life involves something more than is embodied in its purely physical aspects. In truth, the findings of the Great School of Natural Science are commanding, more and more, the confidence and approval of the best intelligence of the age.

Its scientific presentation of human life in its threefold aspect—physical, spiritual and psychical—is today accepted by virtually all schools of psychology.

Hence, without hesitancy or apology, I make the broad but definite statement that any diagnosis of so-called "*perceptual*" insanity which does not take into account the fact of a spiritual world and the possibility of intelligent communication between that world and this physical world, is neither scientific nor reliable.

The simple fact that one tells his physician he sees spiritual people, hears them speak, or even converses with them freely, may mean:

1. That he has so far unfolded his higher and finer sensibilities that he is in conscious touch with his spiritual environment, and actually sees, hears and converses with the inhabitants of the spiritual world who come within his immediate spiritual environment.

2. That, because of some purely physical injury or disability, his brain does not function normally and, as a result, his *imagination* is so stimulated to activity that he is unable to differentiate between the pictures it impresses upon his consciousness and the impressions made by living realities.

In the former case it is clear that he has simply outgrown any physician who would pronounce him *insane*, and that he is not in need of medical aid of any kind.

In the latter case it is equally clear that his imaginings are "illusions and hallucinations". In this case he is properly held to be *insane*, and needs the character of treatment that will restore the normal functioning of his brain—if that be possible.

It so occurs, however, that in the former case—where the individual is entirely *sane*—his spiritual unfoldment may have

been very rapid and without the necessary educational instruction that would enable him to understand its full meaning.

Let us suppose a case of this character: A young man of æsthetic refinement, refined sensibilities, high moral ideals and philosophic nature, unexpectedly has a psychic experience in which he sees some spiritual individual near him. He mentions the fact to his friend who knows nothing of such experiences or even of their possibilities. The result is that the friend immediately concludes that he is "going insane". At first, the young man feels quite sure of himself, and has no fear of insanity. He protests against such an interpretation of his experience. To the friend, however, it means but one thing—*insanity*.

Other psychic experiences occur, and the young man speaks of them to his friend. The friend becomes more and more positive in his conviction that it means *insanity*, and can mean nothing else.

The young man—not being able to convince his friend—finally becomes uncertain as to himself. Then he becomes doubtful. In the end, he concludes that his friend must be correct. He accepts the idea that he is becoming insane. The idea is naturally horrible to him, and the suggestion of going to an asylum is most frightful. He grows worse, and refuses to talk of his psychic experiences, lest they may be used against him to establish his insanity.

In the end, he is examined, found to be insane, committed to an asylum and—in the very largest number of such instances—he becomes hopeless, grows ill and finally dies.

But, suppose the friend had been even partially informed as to the meaning of such experiences, and of the possibility of spiritual unfoldment, what would he have done?

Here is the answer:

1. He would have listened to the young man with the utmost interest, and without even a suggestion of insanity.
2. He would have encouraged the young man to tell him of every unusual experience he might thereafter have.
3. He would have begun a systematic inquiry, without betraying the young man's confidence, among people who are

interested along the lines of psychology and spiritual unfoldment; for there are hundreds such in every community.

4. He would have submitted to them a hypothetical case which involved the same kind of experiences as those of the young man.

5. He would have asked them for any information they could give him that would explain the condition.

6. In due time, he would have found someone who could tell him the truth, and explain the case fully.

7. Instead of calling in a physician, he would have taken the young man to a reputable psychologist where he would have learned that such experiences are very common among those who are duly and properly trained; and, when properly understood and controlled, there is no harm to be anticipated among them.

But it must be remembered that, in all such cases, the individual must *never* allow himself to lose his own power of *Self-Control*. He must never permit himself to become a tool of other intelligences, either in the physical body or out of it. He must *always* assert and *maintain* his independence from all *domination*.

Once he learns how to master *himself*, he can "hold communion with invisible forms" without betraying, to those about him who are ignorant, anything to arouse their suspicions as to his possible insanity.

One who is a well developed natural psychic, or an independent psychic,—who has the power to see into the spiritual side of life at will—would be able to look into the spiritual environment of any such individual as the young man above indicated, and see any spiritual people who might be with him, or near him, or in any way responsible for his psychic experiences.

Such a psychic would be able to know whether the spiritual people about him were trying to subject him to their hypnotic control. If so, he should be told what to do to guard himself against such subjection.

To those who are seeking to determine whether a case is one of real *insanity*, or only a case of sensitiveness to spiritual

environment, there are certain well defined indices by which they may determine the problem, with a fair degree of certainty—even though they may not be sufficiently developed spiritually to look into the spiritual side of life at will.

Let us suppose a man has never had a spiritual experience of any kind; but he comes in touch with such a case as that of the young man—what, if any, are the indices by which he might determine whether the experiences were *hallucinations*, or real *psychic experiences*?

1. Hallucinations (which are the real indices of mental derangement) are never consistent, for any considerable length of time. For illustration:

(a)=The individual hears a voice. Today it tells him: "I am Jehovah!" Usually it repeats, over and over—"I am Jehovah!" Sometimes for hours, without ceasing, that is the only thing the "voice" will say. Then suddenly, and without rhyme or reason, it will say: "My name is John Doe! John Doe! John Doe!"—and so on indefinitely. Then it may suddenly switch to a few bars of a song, and repeat that for a time. This may be followed by some vile expression—and so on. But the distinguishing characteristic of it is that there is usually no intelligent sequence of thought or sentiment. This is much more marked in some cases than in others.

(b)=If it is the sense of sight that becomes active, instead of the sense of hearing, the individual will see one particular form, or face, that constantly changes. Now it will be large and distinct. Then it will become very small. Now it will appear round and full, then thin and wrinkled. Then will come a different form, or figure, and it will pass through various changes. Then may come a beautiful color. This will be followed by a variegated display of fantastic colors and forms. But whatever form, face, or color, the distinguishing characteristic is the lack of continuity and consistency.

(c)=If the individual, during his normal life, has suffered from some definite and specific fear or dread, he is very liable to be impressed with the conviction that he is about to experience the realization of all his fears—or even that he is in the midst of its realization.

(d)=Often the impressions upon his consciousness are so extraordinary as to be utterly impossible of realization. At other times the element of grotesqueness will be so exaggerated as to impress a sane mind with a realization of its utter impossibility.

These are some of the most vivid and unmistakable indications that the experiences are real hallucinations, and the results of a distorted imagination.

But it must be remembered that there are all shades and degrees of real hallucination. In some cases it is very marked and apparent; but in others it may require considerable time and study to determine the exact nature of the experience. However, time and careful study will enable the diagnostician to arrive at a safe conclusion, in the very largest number of such cases.

2. Cases of psychic experiences—where the individual sees people about him who are invisible to the physician (or others who must depend upon their physical eyes to see those who are near them) and hears voices that the physician and others do not hear.

The problem is: What, if any, are the indices by which an intelligent individual who is *not* a psychic, may be able to determine whether the experiences of the patient are hallucinations, or whether they are genuine psychic experiences?

(a)—If he will gain the patient's confidence, and question him closely concerning his experiences, he will be able to discover, in course of time and careful observation, that there is a strong element of consistency in the experience, which does not exist in the other class of cases.

The individual, or individuals, the patient sees, from time to time, are always the same. They maintain their distinctive characteristics. If they have indicated to him that they desire to help him, to enable him to fit himself for some definite line of work, they consistently maintain that attitude. They tell him what to do to accomplish certain definite results.

(b)—In such cases it will be discovered, in due time, that the experiences, whatever form or character they may take, seem to be moving toward some definite purpose, toward some

objective point that seems consistent with the experiences themselves.

For illustration: If the individual is impressed with the idea that he is being educated and trained for some definite and specific purpose or work, his experiences will assume a character that seems to be consistent with that purpose and work.

(c)—Whatever may be the nature of his psychic experiences, there is always one test that may be relied upon to determine whether the *mind* is deranged. This test has reference to the manner in which the patient reacts to a wholesome sense of *humor*. This test may be given in various ways, any one of which would be sufficiently conclusive. For illustration:

Direct the lines of thought and conversation entirely away from all reference to the patient's mental condition. Get his mind entirely off himself and away from all thought of his mental condition and his psychic experiences. Chat with him concerning other things, until you can lead up to a clever story with a humorous point. Tell it in a manner to bring out the humor of the story.

If he reacts naturally, catches the point quickly, enjoys the humor of it, and indulges himself in a good wholesome laugh, you may safely conclude that there is no serious derangement of the mind.

A keen and wholesome sense of humor seems to be *one* of Nature's most infallible tests of fundamental *sanity*.

Moreover, among humanity generally, a normal sense of humor, and a keen appreciation of mirth, wit and wholesome fun and merriment, indicate mental balance and wholesomeness. This is a test of mental health and normality which seldom, if ever, fails.

In the broad general field of mental alienation there are many cases concerning which the psychologist and the physician generally disagree. The physician classifies them as *insane*, while the psychologist recognizes a state and condition of psychic, or mental *subjection*. This means that the patient is, for the time being, under the hypnotic domination, or control, of some other intelligence. This other intelligence may be

that of some hypnotist who is living upon the physical plane of life. On the other hand, it may be that of some individual upon the spiritual plane of life. In either case, however, the dominant intelligence is exercising a hypnotic control over the patient.

In many cases, where the hypnotizing intelligence is that of a spiritual individual, the hypnotic control becomes so complete and profound that the patient is absolutely unconscious, and has no knowledge of what is transpiring, and afterwards no remembrance of anything that occurred during the trance condition of subjection.

Wherever an outside, spiritual intelligence thus controls one in the physical body, if the control becomes continuous and unbroken, the case is called one of "*obsession*".

Medical science, generally speaking, does not recognize this condition. The medical schools classify such cases as *insane*, without qualification of any kind.

Psycho-analysis, however, is correct in its finding that there is no "derangement" of mind involved. It is merely a state and condition of complete and continuous *hypnosis*.

In such cases as these, the only method of making a reliable diagnosis of the condition is through the personal observation of a natural or independent psychic who has the power to see spiritually and at will. Only such a psychic is able to look into the spiritual environment of the patient and identify the hypnotist and note the fact of his hypnotic control.

In every case that is classified by the medical profession as "*perceptual*" insanity, it is of the most vital importance that a correct diagnosis be obtained. The truth of this will be more fully understood and appreciated when it is known that the methods of treatment for the cure of insanity depend upon the various conditions of patients.

If the case is found, by reliable diagnosis, to be one of purely physical origin, and the cause of the insanity is likewise wholly physical, any treatment that might reasonably be expected to result in a cure, would be based upon such physical origin and causation. The method of treatment, in such a case,

would necessarily be radically different from that of a case of "obsession".

Enough has been disclosed in the foregoing exposition to make clear the importance of a correct diagnosis in every case of so-called *insanity*. A line of suggestion as to the correct methods of diagnosis has also been given.

All of which may, and probably will, be of little or no value to the medical fraternity. It is hoped, however, that it may point the way for the lay student of psychology to become a real benefactor to mankind, through a practical application of the principles involved, to prevent many a perfectly sane individual from ending his earthly days in some institution for the insane.

(To be continued)

J. E. RICHARDSON, T.K.

WHEN A THOUSAND YEARS HAVE PASSED

Think not that the love thou enterest into today is for a few months or years.

The tiny seed set now must lie quiet before it will germinate, and many alternations of sunshine and shower descend upon it before it becomes even a small plant.

When a thousand years have passed, come thou again. And behold! a mighty tree that no storms can shake.

Love does not end with this life or any number of lives: the form that thou seekest lies hidden under wrapping after wrapping;

Nevertheless, it shall at length appear—more wondrous far than aught thou hast imagined.

Therefore leave time: do not, like a child, pull thy flower up by the roots to see if it is growing;

Even though thou be old and near the grave, there is plenty of time.

EDWARD CARPENTER.

From the Valley of the Pines.

PINE NEEDLES

JOSEPH A. SADONY

SUNLIGHT AND SHADOWS.

We are all vines striving to reach the Sun.

Some try to avoid shadows and lose an inch or a foot in height, and acquire a zigzag form. While those with but one purpose climb in a direct line. These reach the top of the world's standard supports—ideals—then scatter and spread rather than bend back into themselves. Sorrow is a Wall of Protection, a Fore-runner of Joy, and an Awakener of Love and Real Endeavor.

When you enter the Forest of Joy, you come out of the Timber of Sorrow.

Blessed is he who triumphs over difficulties and adversities. And blessed is he who will triumph under difficulties and adversities.

A GIFT.

It has never been known that an inventor will proclaim his secrets to the world.

Neither did Jesus divulge His whereabouts from His twelfth to the thirtieth year of His life.

All things are hidden from us unless we seek.

It is a supreme Law, that he who holds Truth in his hand must GIVE it to the one who asks, not reckoning the cost and sacrifice he made to obtain it.

IMMORTALITY.

Why do we doubt immortality of the Soul, and yet hope for it, if there is not some natural cause for this hope? What is it in

our make-up that longs to live, and dreads to die?

"Yea, the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh."

A man will doubt the life beyond the grave as long as his objective memory is part of his judgment. He doubts it because he cannot comprehend. Not being able to comprehend, he believes that no other ordinary mortal is capable of such understanding.

"Marvel not that I said unto thee, Ye must be born again. Yea, the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit."

In trying to prove immortality with the help of materialistic science alone, we fail utterly. But in proving and demonstrating science from a spiritual standpoint, we find success.

With a calm mind, rational, and uninfluenced by superstition, I am led to say: In the light of experience (which is the only real knowledge) before the Almighty Father of us all, that when we pass from this world we still live—LIVE—and we find our environments and circumstances in accordance with the affinities we have builded within ourselves.

CONSCIENCE.

There is no witness more honest than the conscience.
And we often do things for which our conscience condemns us.
But as long as our conscience is alive, we are safe.

FAULTS.

Feed gently, but starve your faults.
Do not cut them down. Account for each rootlet, or you will think them destroyed, only to find them growing later.
Let them starve unnoticed, and the power derived can be used to build up the virtues that will flourish.
Strengthen the virtues, and the vices will soon starve.
You can't turn blood into wine, but you can turn wine into blood.

FRUITION.

Some men never know the taste of ripe fruit.

A man may know every word in the dictionary, and yet know the meaning of none. Another may know only four letters, and yet know the meaning of love.

Men have so much to give by inheritance. Women so much to receive by right.

Often a man sells his nutritious bread of love to buy selfish joy. And the one who loves him starves to death for want of a bite. Then with the money remaining, the man will buy flowers for the coffin.

SELF-PRAISE.

Self-praise may mean the popping of a safety-valve.

And it may mean a loss of power needed to drive the engine.

All depends upon the boiler's capacity to carry and hold pressure.

AS YOU THINK.

Do you think you are WHAT you are?

Do you think you are what you THINK you are?

Do you think you are what OTHERS think you are?

Or do you think you are what you try to MAKE others think you are?

MODERATION.

If you wish to avoid sorrow, then eat and drink of life's joys moderately. Reserve the surplus for the time when you will be hungry and thirsty.

Your greatest blessing misused, can become your greatest curse. The greater the range of the territory of your emotions, desires, and acts,—the seesaw of life,—the greater the scope of ups and downs, joys and sorrows, sunlight and darkness, good and bad.

If you travel insecurely in high places, the greater may be your fall.

If you have too much ambition, you get to your work too soon. Your work is not yet laid out. Then you are idle and breeding discontent.

If you are over-enthusiastic, you miss your game. Are devoid

of mercy. You seek vengeance, deny charity, encourage false pride, and acquire arrogance.

Moderation in all things gives birth to adaptability, and annihilates superstition.

In being moderate, you may not become a hero, but neither will you be shot through your rashness.

You may not become a genius, but neither will you become a fool.

You may not suddenly become a Master, but neither will you become a slave.

You may not be made a judge, but neither will you probably be hanged.

But you will live long enough to have an opportunity to study the foundation upon which Nature has placed you.

If you would succeed, hold to your success, but desire all things moderately.

For even love has the power to slay you or deprive you of what you would possess,—by intoxication.

JUDGMENT.

All men are not as they are judged. No two are alike, thank God!

So there is no criterion to go by. And this lasts forever.

The more capable a man, the more is expected of him.

But though he is as wise as was King Solomon, or carries the mind of a Pythagoras and is able to solve world problems, still, if one mistake be made, be it infinitesimally small, it will be shouted to the sky, and flaunted before the whole world.

Thus does it go with human greatness.

The purer the gold, the baser the dross.

Such is the judgment of those who have sought and failed.

But he who judges the garden of another, grows weeds in his own.

STILL THE TONGUE.

One who tells all he knows to whoever comes to him, is a fool.

One who speaks only to defend himself, and moderately as seems necessary, is a Man.

But one who faces another when unjustly accused and is silent, is a Master.

Power never says "I" or "We". It is silent.

Don't let your tongue be the thief to your bank of knowledge. A tongue with too much freedom is the overflowing of the stew-pot of mischief.

The tongues of the wise ask questions to fill their reservoir of thought. Those of the ignorant wag, and empty theirs in answering.

One need not cry out to be heard. The thoughts of a good man are transmuted into messages of Angels.

YOUTH.

Have you lost the charm of your youth? Are you aware of it? Do you still hear the ticking of the clock with the same interest as of old?

What is more dignified than the ticking and the striking of a clock?

Do you see the commonplace things that you used to build thoughts about?

Or have you become calloused, deaf and blind?

The greatest word to those who seek joy is "appreciation".

Children still hear the clock; still see the commonplace.

Do you still whistle, sing and laugh? Or have your responsibilities made a slave of you? Robbed you of the mental havens of refuge where the little voices should echo joy into your memory?

Man makes a god out of anything he takes too seriously.

Get into the game of being girls and boys. It is the most wonderful game in the world. Grow young by age.

Even the Master Jesus played the game when He said, "Suffer the little children to come unto me. Forbid them not."

As little children we may enter into the Kingdom of Heaven. But not as old men and old women. These are left behind to clean the cobwebs of old Mother Earth.

The value of a pitcher is known after it is broken—and then it is useless.

EDITOR'S NOTE: In the June number of THE GREAT WORK IN AMERICA, Mr. Sadony in his own colorful and unique use of figurative and epigrammatical expression has stated a great truth. And such statement reveals how perfectly his symbolic language expresses with only, perhaps, less scientific exactness, the teachings of the Great School.

There are those who will welcome his representation of this truth when they see it so dressed in his ornate and heartfelt diction. They may perhaps grasp it more readily when they see the same truth clothed in the more exact garments of science.

Mr. Sadony tells us that men and women allow their minds to outgrow their bodies. Then he goes on to say, "All plants teach me that their roots are created to support their bodies, as our feet are created to support our own. . . . Being on this earth, we must be in touch with all things that go to make our organization so that the rivers of life may not become clogged, congested or polluted."

He has expressed in his own way the scientific principle of *Self-Completion*. He has stated the Primary Purpose of every intelligent human being. It is a question whether this Purpose is so definitely defined in our consciousness. Perhaps his original statement of the principle will stress it, and drive the truth to a lodging place in us.

Self-Completion means the equally balanced development of all three sides of man's nature, the physical, the spiritual and the psychical. It is represented by the symbol of the equilateral triangle. If the psychical development—which includes the mental—is fostered and permitted to overbalance either or both of the other two sides of his human triad, then he no longer represents the symbol of perfect human development.

Had Mr. Sadony said, there are men and women who allow their bodies to outgrow their minds, he would again be stating the same principle. For then one side of the triangle would be permitted to outstrip in development one or both of the other two. And so the individual would become "unbalanced". He would not be a "normal" human being, and an unfit representa-

tive of the intelligent man who is trying by his individual effort to give a greater impulse to nature's evolutionary process.

The Great School teaches that the perfect symbol of human development is the equilateral triangle. Only such a development enables an individual to view life in its normal aspect. Only such a development allows a human being to enjoy life in all its manifold activities, in accordance with established harmony. Only such a development leads to definite and early progress.

This, then, is the great *scientific truth* which the sharp point of Mr. Sadony's Pine Needle points out so pertinently.

MODERATION leads one around that peaceful lane which encircles the "First Great Milestone" on the path of Spiritual Development and Unfoldment. It becomes the exercise of one who has come to a true understanding of spiritual progress. The practice of no other virtue proclaims so unerringly the right attitude of Soul and the free and voluntary action of the Will, as does this virtue of Moderation or Temperance.

Throughout the teachings of the Great School it is stressed by inference if not in actual statement. In THE GREAT WORK we read: "The thoroughly tempered or temperate man is he who exercises the power of Self-Control over all the appetites, passions, desires, emotions, ambitions of his nature to such degree that none of them reaches the point of destruction." And Self-Control is called the "First Great Milestone" on the path of Spiritual Progress.

Mr. Sadony's Pine Needle pierces deeply into the opposite phase of the subject when he points out that "Your greatest blessing mis-used can become your greatest curse." This is cryptic, but the words contain a hint of the whole story of the destructive use of the powers and attributes of man, and of the discord and disease that will follow in the wake of the indulgence of the vice of intemperance.

No one knows or experiences the effects of moderate living who does not practice self-control, and who has not attained that attitude of Soul necessary for the maintaining of both body and Soul in harmony with the Constructive Laws of Nature.

It is only through moderation and temperance in all things that one can bring himself into a harmonic relationship with his surroundings. It is only in the practice of this virtue that he can be at peace with Nature. It is by the maintenance of this virtue that the vices of greed, gluttony and vanity are eliminated.

"Strengthen your virtues and the vices will soon starve," says Mr. Sadony. And the teachings of the Great School state, "we may place ourselves in perfect alignment with the Constructive Principle in Nature in Individual Life, and thereby add to nature's evolutionary impulse the intelligent effort of our Souls."

This activity has as its basic principle the exercise of Self-Control. The resultant state of Soul reflects moderation and temperance in the use of appetites, passions, emotions, acts in every day life.

It is then quite clear why the Great School stresses the value of Moderation. And it can be seen at a glance how Mr. Sadony's statements on Moderation presses an emphasis. For a careful study of the whole teaching reveals the fact that by the exercise of the virtue man may acquire that necessary receptivity to knowledge, that constancy of faith, that clarity of intelligent appreciation, that poise of Soul which will enable him to "know the established relation which the facts of nature sustain to each other and to the individual intelligence or Soul of Man", and will effect an enduring and satisfying Peace with Nature and in himself.

"Blessed are the peacemakers; for they shall be called the children of God."

CLARENCE THOMAS.

PRENATAL INFLUENCES (Concluded)

3. *The mother's responsibility to exercise a constructive control over her child during pregnancy.*

Motherhood is the greatest experience in the life of any woman. Likewise, it is the greatest responsibility of her physical life. Compared with it all other obligations and duties appear insignificant and non-essential; for it is the cardinal responsibility of all womanhood.

Motherhood is more than a weighty responsibility. It is an honor and a privilege. Every woman, who is blessed with motherhood, should so regard it, and should strive earnestly to be worthy of that great honor. It is God's gift to her. May she not undervalue the gift; for, if this were so, she might be called upon to pay dearly for her indifference.

When a woman assumes the obligation of motherhood she undertakes to provide a physical body for some individual soul, through which that soul can manifest on the physical plane, acquire knowledge and experience, and thereby grow, develop and evolve. She undertakes to look after the general welfare of that soul until it is sufficiently developed on this physical plane to care for itself.

When she voluntarily assumes and successfully discharges this responsibility, a woman renders the greatest possible service to another soul of which she is capable. She also renders an equal service to society and to the world. She opens the way for the soul of her child to develop and unfold. There is no greater service, no nobler endeavor.

The lamentable part of this phase of life is that so few women understand and appreciate what motherhood involves and the profound and sacred responsibilities it lays upon them. They enter into this sacred condition more or less as a matter of course, and as a part of the general round of life. They give little or no thought to its rightful demands upon them; and, in a large number of cases, their attitude of soul is one of

resentment against the condition in which they find themselves. But ignorance of the law is no excuse, mothers; remember that fact always, also that Nature inevitably exacts her penalty for every violation of her laws.

No woman has any moral or spiritual right to become a mother until she has studied and cogitated over the problem of motherhood—what it involves, the part she must play in it, the kinds of influences she wishes to exercise over her child, the education she must give it, the physical instrument she must provide, etc. She should devote hours of time, for weeks before pregnancy, preparing herself for the obligation she is about to assume. She must bear in mind that her influence over her child begins at the moment of conception. She should be prepared—fully educated within herself—so that from the first moment of gestation her influence may be constructive, uplifting, inspiring and educational to her child. Failing in this, she does an injustice to the soul which is about to inhabit the physical instrument she is providing. For such injustice and failure she must render strict account to her child and to Nature, under the great *Law of Compensation*. She cannot evade or avoid this solemn obligation—even if she would.

Kind Reader, is it not a stupendous and almost overwhelming thought that a mother holds it absolutely within her power to make of her child a "God" or a "Devil"? This is true, however; and inasmuch as it *is* true, it should bring to the consciousness of every mother a sense of her profound responsibility to her unborn child. Weighty as these responsibilities are, however, their successful discharge is possible; and this through the use of the mother's intelligence, the exercise of her Will, and the exertion of her Personal Effort.

Of these responsibilities, the greatest, and indeed the primary responsibility, is that of educating *herself* in a definite knowledge of all that motherhood involves—the powers of the mother, for good or evil, upon the life and development of her unborn child. It is self-evident, and must be apparent to every prospective mother, that in order to educate her child she herself must be educated in all she would convey to her child. This means that the successful discharge of her obligations, as

such, involves a complete, extensive course of *self-education* on the part of the mother.

The responsibilities of motherhood begin, with every woman, as soon as she is old enough to understand the fundamental principles at the foundation of the sex problem. Her active responsibilities begin at the moment of conception and continue until death breaks the bond. It involves the same responsibility on all the planes of life. The prenatal life is the most potent in the child, because during this period the external body is in process of formation, and the nascent consciousness is most plastic. Because this is true, the mother's obligations are of greatest and most vital importance during this period and must be discharged, if the mother wishes to do justice to her child, to society, to the world, and to herself.

It is the mother's responsibility, during the prenatal period:

1. To educate herself along lines germane to the development of her child, that she may be in position to exert an educational influence over it on all the planes of its being.
2. To provide for her child a strong, normal, healthy and well-developed physical body.

In order to do this she must take every precaution not to overwork herself physically. Strenuous, physical, mechanical labor is one of the greatest deterrents to the development of a perfect physical body of any child. It causes dwarfishness, weakness and nerve deterioration. It should be avoided by the pregnant woman, if possible. If she is unable financially to hire regular help she should save on non-essentials and provide at least to have the *heavier* work done. And, in order to save herself as much exertion as possible, she should overlook non-essential household details, and devote this time to her own education and that of her child.

She should devote at least one-half hour of every day to light gymnastic exercises, using discretion and intelligence not to overdo. This kind of exercise gives the mother a good circulation which will prove of service to her throughout her ordeal. It provides an interesting and, at the same time, beneficial entertainment for her, and helps to keep her mind in a cheerful, wholesome condition. It enables her entire body to

adapt itself, with greater spontaneity and efficiency, to the extra burden it must carry. And it creates a cleaner, holier abiding-place for the child.

The mother's exercise helps to exercise the muscular organism of the child, and produces the means of a healthy development for the little body. It instills into the nascent consciousness the love of good, clean, wholesome exercise and enjoyment. It insures normal circulation—a valuable asset to any individual. It lays the foundation for a clean, useful and successful life, and helps to form a normal, splendid body, as the physical instrument of an individual soul.

At this point the question might naturally rise in the mind of the reader—why is not the labor incident to household duties of the average mother sufficient, of itself, for all the physical exercise needed by the prospective mother? Or, in what particular, or particulars, are the proposed gymnastic exercises different from, or in any manner superior to, the strenuous labors incident to caring for a home, etc.?

The object of physical gymnastics during pregnancy is two-fold:

(a) To provide wholesome exercise for all the muscles and organs of the mother's body, in order to keep them in normal, resilient condition.

(b) To provide the mental attitude in the mother which will accomplish this condition and transmit it to the child.

With this two-fold object in view the reader will be enabled the better to anticipate why the physical gymnastics are suggested.

In the first place, the daily round of household duties is much the same. Each day brings its regular duties of sweeping, dusting, making beds, cooking, washing dishes, etc. This same labor, accomplished day after day, necessarily involves the exercise of certain specific muscles of the body, to the exclusion of all others. Therefore, these same muscles become overworked, while the remainder lack sufficient exercise to keep them in normal condition. This means that the muscular organism of the mother is not normally and generally cared for; certain parts are over-exerted, others lack sufficient exer-

tion. This does not make for wholesome development in herself nor in her child.

General, physical, gymnastic exercises, taken daily—directed by intelligence and discretion—would keep the entire muscular organism normally and equally exercised, so that all parts of the body would derive their commensurate benefits. No over-exertion of any particular muscles would result, to cause weariness. The drain on all parts of the body would be equal, and the general object accomplished for the mother and the child.

In the second place, the daily round of regular work becomes monotonous and tiresome. The physically and mentally depressed mother becomes weary of the drudgery of it, and finds herself performing her duties in a spirit of mental protest. This attitude of mind and soul transmits itself to the child, and the result is a destructive influence in its life.

General, physical exercise, taken for one hour of each day, if done in the spirit of entertainment, as well as for wholesome development, would avoid the physical and mental weariness which cause depression and mental protest, and would convey a cheerful, wholesome, mental attitude to the child.

In the third place, while the mother is employed with her monotonous household duties, her mind is centered on their accomplishment. She is occupied constantly with the many details of the home life, and finds it difficult to keep in mind the benefits to be derived from her exercise. If one wishes to accomplish certain results from the thing he is doing, his mind must be fixed *on the object to be attained*. This is difficult when one is employed with the numerous details of the home.

If physical gymnastics were taken instead, the mother could go through the various exercises with her mind fixed all the while on the object to be accomplished. Her attention could be concentrated on the effects of her exercises, and on what they would accomplish for herself and her child. The mental concentration, as well as the exercises themselves, would fix them indelibly on the consciousness of the child, and would prove an educator, not only to the mother, but also to her child.

But, intelligence and discretion always must direct the exercises.

If the mother is sufficiently strong, mentally and physically, to direct her household duties in such manner as to exercise her entire muscular organism; if she can prevent the mental protest, the weary monotony and depressing attitude resulting from household drudgery; and if she can keep her mind always on the object to be attained through her general, physical exercise, then the labor incident to housework will accomplish for her and her child exactly what can be accomplished by systematic, physical gymnastics.

This is a difficult task. The suggestion of daily, physical gymnastics is given as a simpler, easier and more desirable method of accomplishing a final, necessary object and one which will provide a happier and more cheerful life for the mother during her trying period, and therefore a more constructive result upon the child.

In addition to the physical exercises, the mother must give daily attention to scrupulous cleanliness of her physical body, internally and externally.

The mother's mental attitude is of tantamount importance with other requisites. She must keep in mind constantly the mental picture of a perfect body which she is to provide for her child; and many times a day she should make the mental assertion that her child is to have a strong, well-developed physical instrument for the manifestation of its soul, through which to work and develop. This positive mental attitude will do more than any other one thing to insure this kind of physical instrument; and at the birth of her child the mother will rejoice over the fruits of her efforts.

3. To exert a constructive mental influence, by interesting herself in the higher intellectual pursuits, by exercising her intelligence and intellectual faculties, by following her reason, rather than her emotions; and, above all, by maintaining a constructive mental attitude within herself and toward her child. To this end it will greatly help if she will mentally make her unborn child her companion, her associate and confidante, and

mentally talk to it, fellowship with and love it with all her mother's heart and soul.

4. To develop in the child a lofty spiritual nature. This means that the mother must keep her mind and soul free from the domination of any other mind and soul. She must be independent, mentally and psychically. She must keep her soul keyed to the higher spiritual things of life. The spiritual is the finer replica and correlate of the physical. Therefore, her physical make-up must be clean and sacred and wholesome, that the spiritual may represent the same, and influence the child along the same pure and exalted lines.

5. To keep the home atmosphere harmonious, and her magnetic conditions under her own control, that a constructive environment may surround the child.

6. To instill character and morality into the nascent consciousness.

So many mothers, in their ignorance and lack of understanding, make the grave mistake of endeavoring to predetermine the sex and vocation of their unborn children. This is a waste of both time and energy; for the predetermination of sex is—at least, as yet—a thing beyond the control of the mother, and the predetermination of vocation—knowing nothing of the child's individuality, its propensities, etc.—might result in a life of discontent, restlessness and unhappiness to it. Sex and vocation are mere details, so far as the mother's responsibility is concerned. Her attention and concern should be directed toward the more important subject of predetermining moral principles and character. This lies within her jurisdiction and power; and her one great duty is to educate her unborn child in ethical principles and practical morality, and to establish character, above all things, as the great essential of its life.

All the college educations which might be crowded into a lifetime, are unessential when compared with the importance of prenatal, moral education.

Mr. Arthur Smith, in *The Arena*, says: "The great aim of education should be the growth of the individual morally, intellectually and physically. One great fault of the present system of education is that book knowledge is made the sole aim,

and moral character and disposition left entirely out of sight.

"Education for character is a very different thing to education for knowledge.

"If it is possible to impress the character, the ego of the individual, with moral precepts, it can be done only in the *earliest years of its life* (the prenatal life), when its disposition is most plastic."

The great duty, obligation and responsibility of a mother, from the time pregnancy takes place until death releases her, is to think, teach, inculcate, practice and exemplify such moral principles and bases of ethics and morality as will direct her child constantly toward the goal of individual manhood or womanhood. Moral principles and ethical precepts are identical in both sexes; therefore, the mother's concern is to instil *moral principles and character*, rather than to predetermine sex and vocation.

Every mother must have her own individual standard and ideals of morality and character, and she must exemplify these in her daily life. It is only by following this route that she can educate her child to a high standard of morality, a lofty ideal of character, and implant in its inner consciousness a pure and noble moral nature. This is her responsibility, and woe to her if she fails to discharge it.

Let it be stated again, that the object and purpose of these articles are not to incite fear in the heart and mind of any prospective mother, or reader, but solely and entirely to awaken her consciousness and bring to her attention four salient and important points:

1. That she must educate herself along all lines germane to the education of her child.
2. That she has entire control over the education of her child from the time of conception until birth.
3. That the extent of this prenatal control is virtually absolute.
4. That it is her responsibility to exercise a constructive control over the life of her child during the prenatal period.

These are her fixed responsibilities; and they can and must be discharged.

Therefore, prospective Mother, begin today—now—with intelligence and sincerity, to fulfil the obligation you have assumed.

In these articles you have learned what your obligation involves, and you have learned what you must do to discharge it. A wonderful privilege is yours—a wonderful work is to be done. Do not delay, for in so doing you are only sowing the seeds of a heavy harvest of Trouble in the years to come. Meet the issue face to face, and bravely. Turn about here and now, and begin your own self-education, that you may exert the wholesome, constructive influence and environment which are the birthright of your unborn child.

May you be sustained and guided in your effort, by the Great Friends. May you be blest, during this period and during your life to come, by the Great Father of us all.

NONETA S. RICHARDSON.

WHY DENY? WHY NOT TRY?

GEORGE PAUL BAUER

Why is it that the majority of mankind, and so many who call themselves Christians, are skeptic of and even flatly deny the fact of a healing power in Nature?

It is hard to understand how they can possibly do so in the face of the facts of healing as actually demonstrated all over the world, in all lands and nations, and among all sects and religions in every age.

Why is it that people, when they see a case of healing before their very eyes—and cannot deny the fact of healing in that particular case—rather ascribe the healing cause to anything and everything, except to the true cause—the power of the Great Creative Intelligence which is back of all the manifestations of Nature?

Why all these denials, refutations, prevarications and skepticism? Is it not because these people do not rightly use their Independent Reason with which the Great Creative Intelligence has endowed them?

What would the world think and say of an engineer who, after designing and building a machine, lacks the knowledge and the ability to repair it? Would he not be ridiculed by all as an unthinkable proposition—a paradox?

And yet, the majority of mankind would put the Creator in just such a position.

Is it not a matter of the most ordinary logic that the Great Creative Intelligence—which is the power through which everything is created and has its being—should, when it created man, have also at the same time provided a means for repairing the human machine?

Or shall we propound the absurd proposition that the engineer, who builds an engine and is able to repair it, possesses greater intelligence than his creator?

If we consider the matter in this light we can come to only one conclusion—there must be a healing power.

And those of us who have used it, in our own behalf and in helping our fellow-man, KNOW that there IS, through our own personal demonstration and experience.

If, after analyzing the matter in this way, anyone still finds it in his heart to doubt or deny the existence of the curative power in Nature, then let him reason the matter out from the point of view of Cause and Effect.

Science, through the centuries and in a million different ways, has conclusively, undeniably and absolutely proven that there is no Effect without a Cause. No one denies this. No one—least of all a scientist—would even think of denying the Law of Cause and Effect.

No one, however, has need of taking the word of anyone for this. Anyone can try the matter out and prove it to himself in a thousand different ways. Let us take a modern example; the automobile.

What CAUSES it to move? The turning of the wheels.

What CAUSES its wheels to turn? The propelling power of its motor.

What CAUSES the motor to operate? The force of the suddenly expanded gas against its pistons.

What CAUSES this expansion of the gas? The ignition

and explosion of the explosive mixture due to the electric spark at the spark-plug.

What CAUSES the electric spark? The electric current which jumps the air-gap at the spark-plug to complete its circuit.

What CAUSES this electric current? It is generated by the Generator or Dynamo, the wires of the armature cutting, during its motion—at right angles—the lines of magnetic force which pass from the north to the south pole of its magnetic field.

What CAUSES this magnetic force? What CAN possibly cause it but the Great Creative Intelligence, the Creative Power, the Ultimate Cause, which is back of, and manifests itself through, Nature and everything it contains.

No matter what fact in Nature we take; if we analyze it, and follow it back to its fundamental principles, it will inevitably and surely lead us back to the Great Cause of the All, the Fundamental Power—God.

Therefore, since every process in Nature can be traced back in the same way, how can anyone logically deny the existence of the Curative Power in Nature, without at the same time denying the Law of Cause and Effect, and with it the Great Creative Intelligence itself?

Being therefore logically compelled to admit the existence of the Healing Power as a fact in Nature, we are at the same time compelled to realize that this power and force was created like every other power of Nature—FOR USE.

Now whom would the Great Creative Intelligence select to use this power, if not MAN—its highest Creation?

Consequently and logically, since in Nature favoritism does not exist, this Curative Power is here for the USE OF ALL MANKIND.

It is, therefore, left to the independent Will of the individual Man whether he wishes to use the power or not. He is free to use it if he so elects; or he can ignore or deny it and pay for his unbelief with his bodily suffering. It is for him to choose.

However, all the skepticism, denials, or renunciations in the

world cannot change or in any way influence any established fundamental fact or law in Nature by one iota.

Consequently then, since the curative force is always with us, and surrounds us everywhere, always ready to help us and to heal our physical bodies if we but let it do so and desire it; it is then only a matter of our attitude toward it which either permits it to flow into our body and heal it, or which prevents it from entering it and thus deprives us of the health and wholeness which is our natural right.

Thus, in order to permit the Curative Power to enter our body we must intensely desire it, and must positively *know* and *realize* that it will heal us. We must have utter Faith in its beneficial action beforehand, and must put ourselves into a receptive frame of mind toward it or it cannot enter our body at all.

The healing power acts in our body in the exact ratio or degree of our Faith in it. The more and more intense Faith we have, the quicker, surer and more lastingly will we be healed. And for instantaneous and lasting healing, an absolute and lasting Faith in the efficacy of the Healing Power is necessary.

A fairly good analogy would be a flood-gate through which the water flows to irrigate a garden. The water is like the Curative Power, and the flood-gate like our Faith. The higher we raise the flood-gate the more water can flow through it into the garden and the better will everything grow. In the same way, the higher or more intense our Faith is, the better and in that much greater volume can the power enter our physical body and heal it.

If the flood-gate is raised only a trifle, insufficient water enters and the garden remains parched and desolate; not receiving sufficient nourishment.

In the same way, if we have only a little Faith, just a small portion of the Curative Power can enter us; not sufficient to make our body healthy and whole.

There are a great many people who say that they cannot believe in the existence of a healing power because they cannot believe in anything super-natural. It is only necessary to point out to them the fact that there is not, and cannot be such

a thing as super-natural in Nature. Since Nature includes EVERYTHING in the universe, it therefore follows that everything in it, no matter to which phase or plane of existence it belongs, must be part of Nature—must be natural. Therefore, there cannot exist anything super-natural, nor sub-natural, as a fact, or power, or thing. Everything is natural and is actuated by and subject to eternally fixed and unalterable Laws of Nature.

The trouble with so many people is, that they—infinitesimal nothings in the universe that they are—deem themselves so wonderfully wise that they deny the existence of anything in nature that their mind is not able to grasp because of its self-made limitations.

It is so much easier to lazily deny something which we do not understand, than to study, investigate, and search for the Truth. In fact, there are those—even among the scientists—who are actually afraid to investigate along certain lines of Knowledge from fear they MIGHT discover some Truth that would utterly upset and disprove some of their carefully and elaborately formulated theories. They do not seem to realize the fact that by so doing they harm only themselves by stubbornly refusing to open the door which leads to the Truth.

Would it not be better for such as these who attempt to deny a fact in Nature—Nature's omnipresent Curative Power—to investigate the matter through personal, unprejudiced experiment and demonstration? That is the way of the true investigator and scientist. And it is the only fair and just method toward himself, toward humanity, and toward his Creator.

The Divine Healing Power was Created for the USE of every man, woman and child; and it is not only his right but his duty to use it. But only through his Faith in it CAN he obtain its blessing.

THE INDIVIDUALIZING OF INTELLIGENCE

By TK.

All rounds of physical organisms are but Nature's devices for the developing and individualizing of intelligence; that is, all rounds of animal organisms, from the lowest to the highest, are but Nature's mechanical devices for the evolutionary unfoldment of Individual Intelligence.

The ancient philosophy of the Great School holds that all animal life, from the very first round, possesses voluntary intelligence. The higher the round, the greater intelligence has the animal. The process of developing and individualizing Intelligence continues throughout the rounds of animal life, until the highest form and greatest refinement are reached.

At this point, a far more highly refined Life Element, namely, the *Soul Element*, enters into the combination. That is to say, at this point Nature provides the highest known physical organism—the human; and in this highest refined physical organism the highest animal intelligence coordinates with the Soul Element, which is the highest known Life Element. The result is that the individualizing and evolving process now has lifted the Individual Intelligence to the plane of Human Life.

Accepting the truth of this philosophy, then animals are individualized Intelligences which, at some future time in the ages to come, will evolve to the status of Human Souls.

PATH OF DUTY

"When Heaven is about to confer a great office on any man, it first exercises his mind with suffering and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature and supplies his incompetencies."

— *Mencius* (4th Century B. C.)

The Sadol Movement.

GENERAL PLAN OF ORGANIZATION

W. W. MANN, *Editor*

The following is an outline of the organization, the Laws, Rules and Regulations of the *Sadol Movement*, which provide for the establishment of Councils, Grand Councils, a General Grand Council and an Advisory Board:

1. Three persons who have read the volumes of the Harmonic Series of text books, and are in harmony with the principles explained therein, may petition the Advisory Board for the institution of a Council.

2. When such a Council has been organized, its principal officers are: Master Counselor, Senior Counselor and Junior Counselor.

3. These three officers, together with such members as may, from time to time affiliate with the Council, may elect or appoint:

Two Senior Instructors (one for men and one for women).

Two Junior Instructors (one for men and one for women).

A Secretary and a Treasurer.

4. When three Councils have been instituted in any one state, the officers thereof may petition for a Grand Council, and a charter therefor will be granted. The officers of a Grand Council are the same as for Councils—except that the laws provide for a Senior Grand Lecturer and a Junior Grand Lecturer.

5. When nine Grand Councils have been instituted, the officers and members thereof may petition for a permanent General Grand Council to take the place of the present tentative General Grand Council.

6. The work of Councils is supervised by an Advisory Board consisting of Master Counselors, Past Master Counselors, Junior Course Instructors, Senior Course Instructors, and officers of Grand Councils and the General Grand Council.

The Advisory Board carries on its work through the coop-

eration and assistance of its entire membership—none of whom makes any charge for services whatsoever. The whole work, therefore, represents a gratuitous service on the part of every member, director and officer. The only charge made in connection with the entire work is for materials and postage. Printing costs money, and our Uncle Samuel, though a very generous spirit, makes a nominal charge for carrying the mails; and, as there are no dues or fees, it becomes necessary to the very existence of the Work that materials used by Councils and Students be charged for.

Officers and directors spend many hours of each and every week, reading and answering correspondence, such as requests for information concerning the Sadol Movement, membership in Councils, Courses of Study, etc. Instructors also spend a vast amount of time and effort reviewing the work of students, writing letters relating to various problems and responding to many questions of various kinds. This is ALL a gratuitous service on the part of these officers, directors and instructors—whose lives are dedicated and devoted to the Cause, and who give of their time, their energy and their thought without money and without price. The time of many of these men and women, in their material occupations, would range from one dollar to ten dollars per hour, and in some cases more.

As someone has wisely said: "It takes all kinds of people to make a world"—and, it must be expected that there may be one, here and there, who will feel justified in criticising the idea of charging for the actual materials and postage used in the Work. It has already been rather broadly hinted that this "proves the untruth of the statement that the instruction is FREE"—and that it works a hardship to some, etc.

To such as these, be it known that in our printed Instructions to Instructors, it is explicitly stated that—should any Instructor "know of any case where the Student is unable to pay for materials used, or where it would be burdensome to do so, the Advisory Board will be glad to assist the student by furnishing the materials *without cost*. And to those who may object to the plan on "general principles", let us say that the Advisory Board does not wish that any provision shall stand in

the way of any individual's progress, and that the charge for materials will be waived in ALL CASES where this objection is raised—or where the student does not cheerfully, freely and willingly feel that in doing so he is making the Work possible for both himself and others.

ADVISORY BOARD.

COUNCIL ACTIVITIES

CARONDELET COUNCIL reports that the transaction of business relating to correspondence and other work, is followed by reading, discussion and study of the Harmonic Booklets. This Council believes that Peace and Harmony is best conserved by the members exemplifying the spirit of "All for one and one for all".

FALL RIVER COUNCIL reports that the reading and study of the Harmonic Booklets constitute the basis of their work in Council meetings—following such business as there may be to dispose of. One member suggested that they try reading a few paragraphs, and then follow with questions and discussion. They did so, and all agreed that they liked the plan better, and seemed to get more out of their study.

BOSTON COUNCIL says: "We are following the suggestion of the Elder Brother in reading and becoming familiar with the Harmonic Booklets in their regular order."

KANSAS CITY COUNCIL reports that their meetings are usually open to visitors, with the reading of the Booklets and informal discussions. Matters concerning the regular Courses of Study are discussed in smaller group associations.

SEATTLE COUNCIL opens its meetings with a recital of the Obligation by all members standing. The roll is then called, the minutes of the last meeting are read and business of the Council transacted. The current issue of the Harmonic Booklet is then read and discussed at alternate meetings. Meetings are closed with "The Great Prayer". Whenever a fifth Wednesday occurs in any month, it is made an open meeting and all interested friends are invited to be present. At such meetings papers are read which set forth the purpose and activities of

the Sadol Movement. An afternoon meeting is held Friday of each week for the benefit of those members who find it difficult to attend the regular evening meetings. The Master Counselor says: "So far our Council has been one of perfect harmony, imbued with the true Spirit of the Work. Members are taken in through an initiation, and the roster shows 23 members, all of whom are active and enthusiastic."

LOS ANGELES COUNCIL reports a membership of 19 active and earnest students. Most of these are actively engaged in taking the courses of study and instruction. At their meetings they feel that they get the best results by having one or two good readers read the entire Booklet, and the time thereafter is devoted to its discussion.

DES MOINES COUNCIL reports: "After disposing of Council business, topics of interest to the members are discussed, including the Harmonic Booklets. The members are deeply interested, and are striving to exemplify the real Spirit of the Work in their daily lives. 'Harmony' is our watchword. We hopefully look forward to the time when we shall exert a more potent influence for social, intellectual and moral good. As a Council we look forward to a closer friendship between Councils and members, and we believe the magazine will be a long step toward this end."

ANN ARBOR COUNCIL reports that the current issue of the Harmonic Booklets is read at one meeting and discussed at the next. During the week following the reading, each member is pledged to study and exemplify the principle laid down in the Booklet, and be ready to discuss the subject and give his or her experience in the effort to apply the principle in actual practice. Their Master Counselor says: "We believe the magazine, through its Sadol Section, furnishes a means of contact and closer fellowship of Council members with the Elder Brother than has ever before been thought possible."

RICHMOND COUNCIL reports: "This Council is endeavoring to cooperate with the friends of the School of Natural Science, in trying to establish the Fatherhood of God and the Brotherhood of Man on earth. Our Council had its birth only a short time ago. While its membership is, as yet, not large it num-

bers some of the greatest Souls it has been the privilege of the writer to associate with. A cordial invitation to meet with this Council is extended to those from other jurisdictions who may be in our beloved city.

The first Wednesday evening of each month we have an open meeting, to which anyone who is truly interested is invited. A lecture is given on some live topic in connection with the Philosophy of Natural Science. Questions are asked, and they are answered in the best light of the lecturer. Only those genuinely interested are invited."

HOLLYWOOD COUNCIL consists of a group of students, older in the Work. During the last year the work has consisted of what might be termed a "*Normal Course*"—for the purpose of preparing and fitting authorized "*Instructors*" to carry on the Work of the Great School of Natural Science, and instruct other instructors in the same work.

This *Normal Course* consists of a series of searching Problems which enable the student to determine the qualities and characteristics that are absolutely necessary in any Student who seeks to qualify for the truly great work of passing on the knowledge of Natural Science in strict conformity with the methods and requirements of the Great School.

The nature of the work in this Council, being an advanced Course for *Instructors*, could not be given in open meetings. On two occasions, however, open meetings were held, at which the attendance was large and the interest and enthusiasm were profound.

The Council extends to friends of the Work visiting our city a cordial invitation to meet those of its members who are available. If such as these will communicate with Mrs. Eola W. Hoswell, 4057 West Seventh St., Los Angeles, Calif., or telephone her, FItzroy 2652, she will be glad to extend the hospitality of the Council.

Meetings are every two weeks, on Saturday afternoon.

NOTICE TO OFFICERS AND MEMBERS OF SADOL

It is hereby requested that the Master Counselor of each Council, or some member appointed for that purpose, report to

the *Advisory Board* all activities of the Council of interest and importance to Members of Sadol everywhere, each month. From the information so reported, that which is deemed of interest and value to the workers will be published in this department of the magazine monthly. Our purpose is to make this special department of our magazine of interest and value to all who read it, and to inspire every such reader with profound respect for the spirit of harmony and cooperation, and demonstrate the constructive purpose of the entire Movement. It is within the power of every worthy member to send us something of real value every month. Let us have your full and friendly cooperation, that we may make this the most interesting and vital department of THE GREAT WORK IN AMERICA.

ADVISORY BOARD.

OUR "GREAT FRIENDS"

By A. R.

Regardless of who might stamp the Harmonic Philosophy a fiction and Mastership a fancy, I should have to declare that I personally have demonstrated too many of the principles involved in the philosophy to be disconcerted by such a statement from anyone whomsoever.

I have been a close student of the philosophy of Natural Science for twenty years, and during that score of years of uninterrupted study of the philosophy have demonstrated many of the statements in the Harmonic Series to be facts susceptible to personal demonstration. I do not lay claim to Mastership, nor to imply that I have even approached that sublime degree of self-development; thus I have not proven ALL of the statements to be true. But it is equally true that I have NEVER demonstrated one statement to be false.

I am very conscious of the presence of, and help from, the Great Friends. Not "at times" but any time they may have occasion to make the contact with me, or I with them—provided they and myself have the time, and there is a sufficient reason for the contact. They do not approach against my WILL; nor do I request their presence without a reason. The

contact is made as naturally and, at least, with equal formality as you would exercise in knocking at my door, or I would in calling at your home. Neither seeks the contact nor attempts to establish it uninvited.

The Great Friends are just as natural and as real visitors as one's next door neighbors. They are men, even more natural than most men—because there is nothing artificial nor artful about them. They are just plain, honest and natural. However, they display a spirit of humility and dignity of poise that make one comfortable; yet one is filled with a feeling of profound respect for their admirable qualities. There is nothing to excite awe in coming in contact with the Great Friends, for they are REAL Friends—Friends of the truest type. And certainly none of my readers would admit that true friends would strike awe to the heart of the most sensitive individual.

The Great Friends are real Helpers, too. They are Helpers in an hour of need, and Helpers with us in our efforts to be of service to others or to a worthy cause. They are also Helpers with us in solving our difficult problems. If we will labor and do all we can, and then, when the solution seems impossible to us, if we will wish, with a profound desire, for its solution, it is often most remarkable how the answer will unfold to us. If our Cause is worthy and our attitude of Soul is such as to enable us to "tune in", the Great Friends will not fail to respond to our call.

While the Great Friends will counsel with us and help us, they will neither persuade nor compel us. Our acts must be of our own free will and accord. In difficult situations, where one is—as it were—placed "betwixt two", they will do no more than give their friendly counsel; then, if we go contrary and choose the wrong way, we should accept it as a needed lesson. I personally have had some of these experiences. Perhaps I am a little self-willed and, what some would call, "English stubborn". Once going contrary to the counsel of the Great Friends cost me months and months of effort to overcome my error.

I am very conscious of the spiritual side of life and nature, of some of its forces, of how to draw upon them and, to some

extent, of how to use them; yet I consider myself far from Mastership. I am but a young Soul trying to develop its faculties, capacities and powers, trying to learn of Nature's principles, trying to apply them to my daily life and conduct; and, if possible, to accomplish the work of self-completion which Nature has laid out for me on the trestleboard of Life.

The spiritual side of life, so far as my present limitations enable me to determine, seems just as natural as the physical. Although, judging from my own individual experience, it would seem that strength of Soul Powers is a far more determining factor of progress on the spiritual side than on the physical. Of course, the exercise of Will-Power and Self-Control, and one's moral status, are, I believe, a distinct advantage even on the physical plane; but they appear to be *essential* to progress on the spiritual side.

A development of Soul which implies the practice of moral principles and the exercise of Will-Power and Self-Control enables one to contact the Great Friends, and to understand, draw upon and use the higher forces of Nature. But indulgence in any practice which violates Nature's moral code, appears to break the established relation of the Soul with Nature's Constructive Principle and lessens the power of Will and Self-Control by which the contact is made; thus causing one to lose his hold upon the forces of Nature, as well as his contact with the Great Friends.

Perhaps the thought occurs to the reader: "Why does he continually speak of the Great Friends, and never refer to relatives and friends who have passed on?" Personally, in my present state of development, I would not desire to establish contact with other than the Great Friends. I should refuse to contact near relatives and close friends who have passed from earth. The reason is simple. It is not because I would not like to do so, but because we could not do so constructively:—as yet. The reason is that the Great Friends are the only ones who understand the Law sufficiently to make the contact safe. If our relatives and friends understood the higher science, they themselves would then be numbered among "Our Great Friends".

HEREDITY

By ARNOLD C. KOENIG

"Parental responsibility is read from the book of Nature with equal clearness by science, by law and by religion. Modern physical science demonstrates physical responsibility in heredity. The proved facts of heredity show that a large proportion of children born are the victims of parental deformity and disease."—(*Harmonics of Evolution*, p. 359.)

The physical facts upon which physical science has based its alleged "law" of heredity are undeniable, but, from the standpoint of its relation to the whole truth, the "law" derived from a consideration of the physical facts and observed physical results alone, may be characterized as being about as irrational and incomplete as Darwin's theory of physical evolution derived from similar incomplete data.

As a proper foundation for logical reasoning on this subject, two general principles of Nature must be recognized as true:

1. That a progressive series of physical reincarnations has been the means by which Nature applied the basic principle of affinity, or vibratory correspondence between like entities of opposite polarity, in various different combinations and successive stages, to accomplish the evolution of the individualized intelligence from the lower forms to the highest types of rational human beings. Successive reincarnations of the human Soul, therefore, through the various stages of its progress from the primitive types to the higher types, race characteristics, and degrees of culture, must be accepted as a fact of Nature. Only on that basis (and upon no other logical or reasonable hypothesis) can we account for the great variation of physical characteristics, moral qualities, and intellectual endowments, between different types and races, between individuals of the same race and generation, or between members of the same family. Admittedly, "all men were born free and equal", in the sense of their embryonic endowments as free-willed entities, and their opportunity to rise through voluntary co-operation with Nature—but, there remains the obvious fact that all men

are not on an equal footing with reference to the physical, spiritual, moral and intellectual stages of progress attained.

2. That Nature is always consistent—always just—and that Nature's rewards of merit, and penalties for sin and error, are not only inevitable, but, as such, are functions of the individual personal responsibility of the free-willed, rational intelligence, and present the same precision of adjustment, or counter-balance, between cause and effect, that is manifest throughout Nature.

Then it follows with relentless logic, that in "visiting the sins of the fathers upon the children, even to the third and fourth generation", these cannot be wholly innocent victims—else must Nature be considered both inconsistent and unjust.

(Self-Control)

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door. And unto thee shall be his desire and thou shalt rule over him."—(Gen. 4, 7.)

(Personal Responsibility)

"The fathers shall not be put to death for the children, neither shall the children be put to death for the father: every man shall be put to death for his own sin."—Deu. 25, 16.)

While it is true that disease in one or both parents, and deformity in children constitute a natural sequence of physical cause and effect, yet the Law of Heredity (of which this is but a minor physical phase) undoubtedly has both a deeper significance and a more complex inter-relationship of causes, than is indicated by the interpretation which physical science, from its limited point of view, has placed upon the visible effects.

The facts of these so-called "hereditary" consequences, as manifested by physical deformities and mental defects of children, furnish irrefutable evidence of parental, or ancestral sins, errors, disease, or perversions of Nature's laws—but back of, or preceding, such parental or ancestral responsibility, there exists in a greater or lesser degree, the concomitant element of individual responsibility on the part of the child thus

afflicted, as the *natural* heritage of its voluntary acts, omissions, or perversions of Nature's laws during its previous life, or physical incarnation.

Under the inevitable justice, and immutable consistency of Nature's process of human evolution, such defective Soul cannot re-incarnate as an infliction upon clean, moral, normal parents. He can only become re-incarnated in the condition for which he has qualified, and the kind of environment to which he is entitled, by the accumulated balance of physical, spiritual, moral and intellectual merit or demerit (which the Theosophists call his "karma") attained during previous evolutionary stages, or human incarnations.

Thus, while he is himself responsible for the accumulated balance of his merit or demerit (karma) which shall determine the condition of life and environment under which he shall resume both his burden and the divine privilege of co-operating with Nature in his voluntary efforts to redeem himself—yet, at the same time, the effect of such re-incarnation (originating from dual causes, or dual responsibilities) will serve a dual purpose in Nature by being also a consequence, or penalty, imposed upon the parents for their violations of Nature's laws. Since Nature is absolutely just, and invariably consistent, both the parents and the children are chargeable with certain definite degrees of individual responsibility for the so-called "hereditary" results, and hence they constitute the inter-related elements of causes and effects in one of Nature's exact, consistent, and eminently just processes.

Under the Law of Personal Responsibility, each individual (human) intelligence, as a rational, free-willed entity, is the arbiter of his own destiny; but not so under the so-called law of heredity promulgated by physical science.

That these two do not harmonize, neither invalidates the law of personal responsibility, nor refutes any of the physical facts upon which the so-called law of heredity is based. It merely indicates that, since we recognize the law of personal responsibility as an established, inevitable fact, there must be some deeper psychic phases of hereditary succession, which have not been recognized, and which will furnish a rational and

consistent explanation for the apparent incongruity between the principle of personal responsibility and the visible results of the practical operations of the law of heredity.

To sum up the rational explanation in concise form: The self-inflicted soul-deformities which a rational, free-willed intelligence acquires through immoral and destructive practices in the course of a physical life, will determine, and limit, the conditions under which he shall be re-born for another chance to redeem himself, and to qualify himself for a higher stage of development. He cannot escape the natural consequences of his soul-deformities by being born (re-incarnated) in a normal, healthy physical condition, nor can Nature, consistently, inflict him upon a normal, healthy couple without being unjust. Thus, to effect a suitable re-incarnation, Nature (*i. e.*, the natural law of cause and effect) will select some couple that has voluntarily opened the way by making a suitable channel for such re-incarnation through their destructive habits, immoral practices, or disease, which shall entail the penalties of commensurate degrees of physical deformity, moral degeneracy, or intellectual deficiency in their children.

Thus do Cause and Effect work hand in hand consistently, in this, as in all other departments of Nature. The defective child receives from Nature exactly what he merits, and merits what he receives, as the result, or consequence, of his former manner of living—while his infliction upon his physical parents, imposes upon them Nature's penalty for violations of natural laws of which one or both of them have been guilty. Nature is very exact and inevitably just. None receives either more or less than he justly merits—and none can receive from Nature either an unmerited reward, or suffer an unjust penalty. In short, each rational, free-willed human entity is the sole arbiter of his own destiny—wills what he is, gets exactly what he deserves—which means *all* that he merits, and nothing less.

If Nature's decrees seem cruel or unduly harsh, it can only seem so to him upon whom the self-inflicted consequences rest, and who is thus "paying the price" which Nature invariably imposes upon him who neglects his duty to himself and Nature

by failing to exercise the privilege of co-operating with Nature, and who betrays Nature's trust by his wilful dissipation of the faculties, capacities and powers of his divine endowment of rational, free-willed intelligence.

"Remember constantly that 'Nature never did betray the heart that loved her'. She never exacts of her children that which is either unreasonable or impossible. Her one, supreme desire is to lead humanity into the Light of Truth. Her finger points only to the 'Pathway of Duty'; and she would lead us only 'By the Hand of Love'. If the way is difficult, it is we who make it so by our refusal to obey the Great Law of Compensation."—(T.K.—Harmonic Booklet Series No. 4.)

The so-called "law of heredity" is merely an erroneous interpretation of one phase of the Great Law of Compensation.

THE QUESTION BOX

QUESTION: After reaching the celestial planes, can a person reincarnate as either gender?

ANSWER: The subject of *reincarnation* is one I never would have introduced, of my own accord. But I have received so many urgent questions on various phases of the subject, from time to time, that I finally deemed it wise to give a brief outline of what the Great School has been willing to say on the subject. Inasmuch, however, as it is one concerning which there has been, and still is, much diversity and conflict of *opinion*, and with reference to which it is impossible to present definite and conclusive *proofs*, it would seem almost a waste of time and energy to discuss the subject at all. But, since it has been introduced already, in a general way, I may be pardoned for taking time and space for the following response to the question:

Those of the Great Friends, upon the celestial planes of life, tell us unequivocally, that *sex* is a thing of the *Soul*, and that it *never changes*. Hence, if their unequivocal statements are *true*, then a masculine Soul always remains a male, and a feminine Soul always remains a female. In other words, sex

is a fixed and definite principle, and never changes. Therefore, it is not within the power of the individual—even though he may have evolved to the celestial realms of individual life—to change from masculine to feminine, or from feminine to masculine, at will. Once a male always a male; and once a female always a female.

QUESTION: If a person works from 8 A. M. to 5 P. M.—with only half-an-hour for lunch, what alternate method, if any, other than that given in "*The Great Known*", for spiritual unfoldment, could he use? Or, how might the method given in the book be modified to meet his needs? I refer, of course, to the element of time.

ANSWER: It would be all right for him to provide himself a sufficiently powerful electric light to flood his studio (or work-room) with a sufficient degree of light to meet the requirements fairly well. There is a quality, however, in sunlight that cannot be entirely reproduced by electricity. For this reason, therefore, the day time and sunlight are always preferable, when possible. During the time when the sun rises above the horizon in the morning, until it sinks below the horizon at night, all nature is positively charged with conditions which strongly tend toward mental alertness and activity. Hence, during these positively charged hours of the day, it requires much less effort to keep the mind positively awake and mentally active, than it does at night—even in the midst of a powerful electric light. And mental alertness and activity are of the most vital importance to the student, during every moment of his active work of independent spiritual unfoldment.

QUESTION: Tell me where "*Mind*" stands, will you?

ANSWER: This seems an excellent place to drop a gentle hint—one that may possibly contain the merest suggestion of an admonition.

I have to confess that I do not feel myself entirely clear as to just what you had in your *own* "mind" when you were formulating your question; but I am going to *assume* that you want me to tell you what the Great School means when it uses the word, "Mind". In other words, you want me to answer for you the question: "What is Mind?"

If I am correct in my assumption, then your answer is this:

"Mind is the intellectual activities of the Soul."

The *individual* mind is the *sum total* of all the intellectual activities of the Soul. There is, perhaps, no single word in our language concerning which there has been so much controversy and diversity of opinion.

It may help you somewhat, if you will keep in mind the fact that the Soul is the center and the origin of all the activities of the human entity. It is the Soul that feels, and not the body. It is the Soul that hears, and not the physical ears. They are but the mechanical instruments used by the Soul to come into conscious touch with the world of sound. It is the Soul that thinks, and not the mind. In the process of thinking, the Soul uses the brain and all the channels through which it sets in motion the activities which we call intellectual. And it is these activities that constitute what we term the "Mind".

I am quite aware of the fact that I am running counter to the oft-expressed concepts of metaphysical authorities. But, please remember that I am but expressing, in my own way, the meaning which the Great School gives to the word—without regard to other authorities. I am not presuming to dispute with the learned authorities as to the correctness of their findings.

J. E. RICHARDSON, T.K.

"The ultimate end of all knowledge and wisdom is man's inner purification and the performance of good and noble deeds."

—*Talmud*.

"Let us not always say,
'Spite of this flesh today

I strove, made head, gained ground upon the whole'
As the bird wings and sings.

Let us cry, 'All good things

Are ours, nor soul helps flesh more, now, than flesh
helps soul'."

—From Robert Browning's "*Rabbi Ben Ezra*".

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